

AT HOME WITH THE PATAGONIANS.

BY GEORGE CHAWORTH MUSTERS.

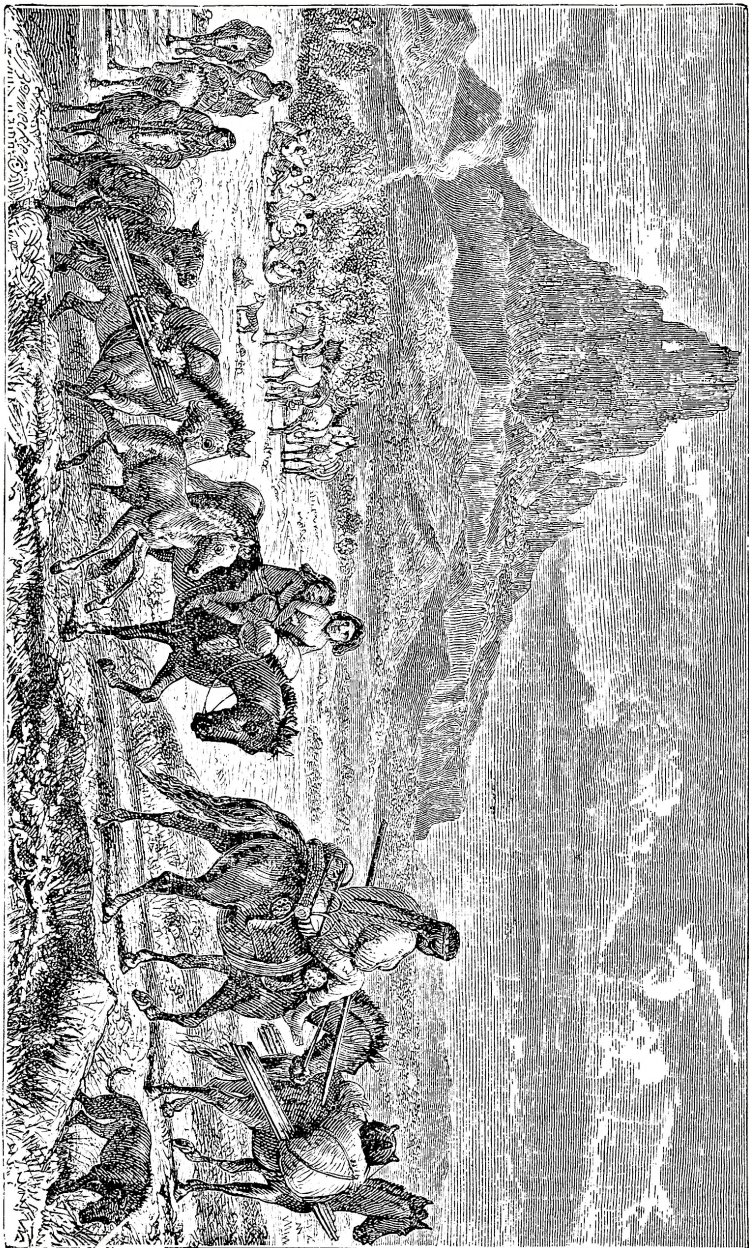
II.

THE hills on the northern side of the valley of the Rio Chico are bare and rugged, rising abruptly out of irregular forms, while the southern heights are lower, and present more of the steep declivities known as barrancas, interrupted at intervals by high, rugged hills of basalt, often assuming the appearance of ruined castles, closing in at the bends of the winding river. To one of these—a remarkable hill under which we were encamped on August 23, about one hundred and twenty miles from Santa Cruz—I gave the name of Sierra Ventana, from a window-like opening through its peak: the Indians called it Mōwaish. In many places the bases of these hills are formed entirely of a description of lava; and one of the Chilians informed me that whilst passing over a ridge he had observed several large masses of pure iron: this, however, I was inclined to disbelieve, as, although farther up the country iron-ore exists in large quantities, I only observed in this part a species of ore similar to that common at Drobak in Norway.

During the expedition up the Rio Chico I had an opportunity of witnessing the ceremonies with which the attainment of the age of puberty of one of the girls was celebrated according to custom. Early in the morning the father of the child informed the cacique of the event: the cacique thereupon officially communicated the intelligence to the acting doctor or medicine-man, and a considerable shouting was set up, while the doctor adorned himself with white paint and was bled in the forehead and arms with a sharp bodkin. The women immediately set to work to sew a number of mandils together. When the patchwork was finished, it was taken with pomp and ceremony by a band of young men, who marched round the poles—already

fixed to form a temporary toldo—singing, whilst the women joined in with the most dismal incantations and howlings. After marching round several times, the covering was drawn over the poles, and lances were stuck in front adorned with bells, streamers and brass plates that shook and rattled in the breeze, the whole thing when erected presenting a very gay appearance (its Indian name literally meaning "The pretty house"). The girl was then placed in an inner part of the tent, where nobody was admitted. After this everybody mounted, and some were selected to bring up the horses, out of which certain mares and fillies were chosen and brought up in front of the showy toldo, where they were knocked on the head by a ball, thus saving the blood (which was secured in pots) to be cooked, being considered a great delicacy. It is a rule amongst the Indians that any one assisting to take off the hide of a slaughtered mare is entitled to a piece of meat, but the flesh was on this occasion distributed pretty equally all round. Whilst the meat was cooking, Casimiro, who was ruler of the feast, sent a message for me to come to Crime's toldo, where I found him busy working at a saddle, in the construction of which he was, by the way, an adept. His wife had a large iron pot bubbling on the fire, containing some of the blood mixed with grease. When the mess was nearly cooked, we added a little pepper and salt and commenced the feast. Previous to this I had felt a sort of repugnance to eating horse, as perhaps most Englishmen—except, indeed, the professed hippophagists—have; but hunger overcame all scruples, and I soon acquired quite a taste for this meat. Casimiro informed me, after the meal was concluded, that there would be a dance in the evening.

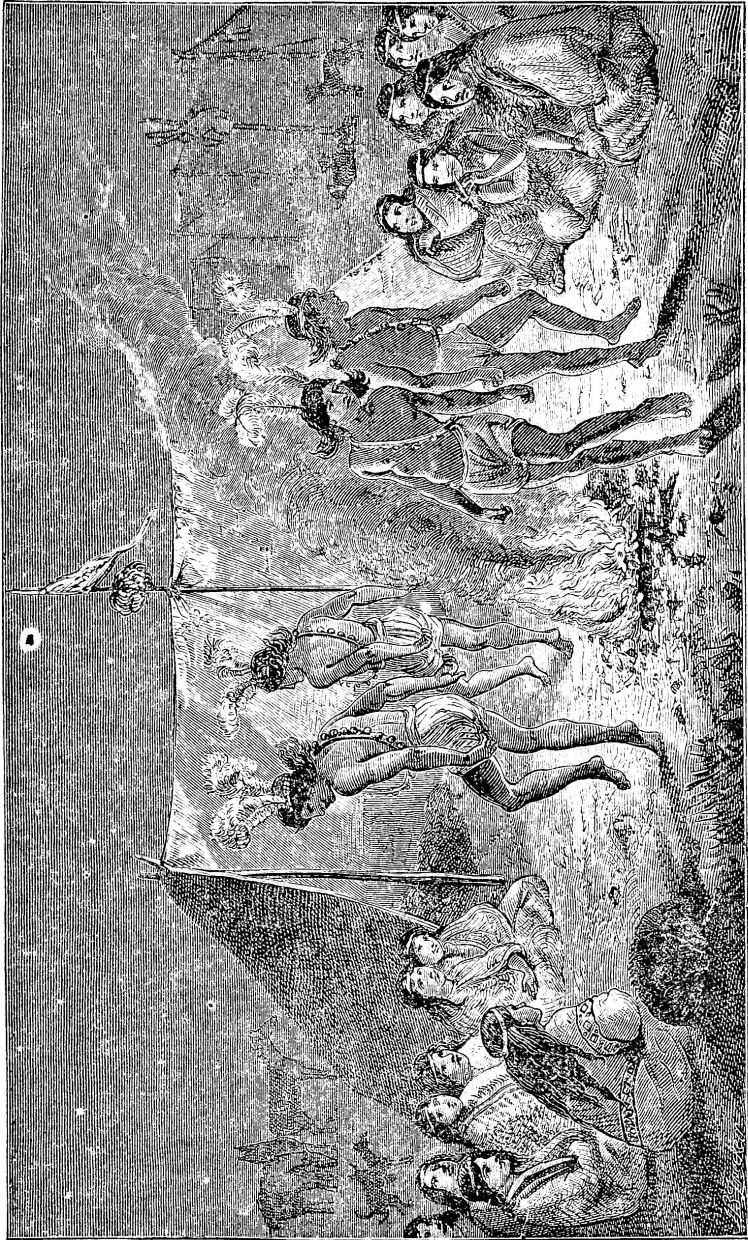
I looked forward with great anticipation to this "small and early," and shortly | saw some of the women proceed to collect a considerable quantity of firewood,



START FROM THE CAMP AT NOWAISH, OR WINDOW HILL.

which was placed outside the tent. Presently, toward dusk, a fire was made, first | outside the sacred precincts. The women all sat down on the grass round

about, but at some distance from the men, who were all seated on the grass, except four and the musicians. The orchestra consisted of a drum made by



THE "PRETTY HOUSE" AND DANCE.

stretching a piece of hide over a bowl, of the thigh-bone of a guanaco, with also a sort of wind instrument formed holes bored in it, which is placed to the

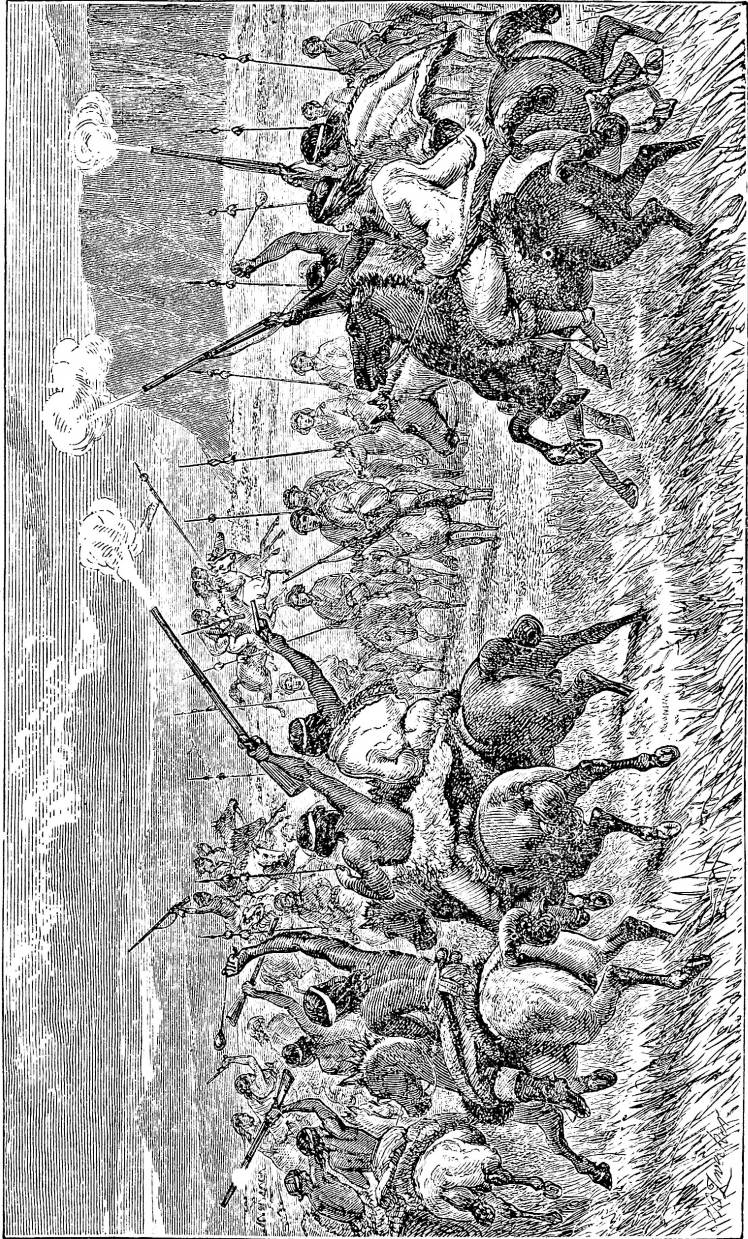
mouth and played, or with a short bow having a horsehair string. When all was ready, some of the old hags all the time singing in their melodious way, the band struck up, and four Indians, muffled up in blankets so that their eyes only were visible, and their heads adorned with ostrich plumes, marched into the ring and commenced pacing slowly round the fire, keeping time to the music. After two or three promenades the time gradually quickened until they went at a sort of trot; and about the fifth round, dancing fast to the music, they threw away their mantles, and exhibited themselves adorned with white paint daubed all over their bodies, and each having a girdle of bells extending from the shoulder to the hip, which jingled in tune to their steps. The first four consisted of the chiefs Casimiro, Orkeke, Crimè and Camillo, who, after dancing with great action (just avoiding stepping into the fire), and bowing their plumed heads grotesquely on either side to the beats of the drum, retired for a short time to rest themselves, after which they appeared again and danced a different step. When that was over, four more appeared, and so on until every one, including the boys, had had a fling. Sometimes, to give greater effect, the performers carried a bunch of rushes in one hand. About 9 P. M., everybody having had enough, Casimiro gave the sign. The band stopped playing, and all retired to bed. The dancing was not ungraceful, but was rendered grotesque by the absurd motions of the head. It was strictly confined to the men, the women being only allowed to look on.

At the beginning of November we fell in with a party of northern Indians, under a chief named Hinchel, on which occasion the ceremonial of welcome was duly observed. Both parties, fully armed, dressed in their best and mounted on their best horses, formed into opposite lines. The northern Indians presented the gayest appearance, displaying flannel shirts, ponchos and a great show of silver spurs and ornamental bridles. The chiefs then rode up and down, dressing the ranks and haranguing their men,

who kept up a continual shouting of "Wap, Wap, Wap." I fell in as a full private, though Casimiro had vainly endeavored to induce me to act as "Capitanejo" or officer of a party. The Buenos Ayrean colors were proudly displayed on our side, while the Northerns carried a white weft, their ranks presenting a much better drilled aspect than our ill-disciplined forces. Messengers or hostages were then exchanged, each side deputing a son or brother of the chief for that purpose; and the new-comers advanced, formed into columns of threes and rode round our ranks, firing their guns and revolvers, shouting and brandishing their swords and bolas. After galloping round at full speed two or three times, they opened ranks and charged out as if attacking an enemy, shouting "Koue" at every blow or thrust. The object of attack was supposed to be the "Gualichu" or demon, and certainly the Demon of Discord had need to be exorcised. Hinchel's party then halted and reformed their line, while we, in our turn, executed the same manœuvres. Afterward the caciques advanced and formally shook hands, making, each in turn, long and complimentary speeches. This was repeated several times, the etiquette being to answer only "Ahon" or Yes until the third repetition, when all begin to talk, and formality is gradually laid aside. It was rather a surprise to find etiquette so rigorously insisted on, but these so-called savages are as punctilious in observing the proper forms as if they were Spanish courtiers.

Guanaco-hunting having proved a failure, Orkeke, to my great delight, proposed a visit to the wild-cattle country. The camp was accordingly struck, and following more or less the valley of the river, which flowed after one turn nearly due east, we shortly came out into an open plain running up between the mountains, at the head of which we encamped by some tall beeches on the bank of the stream. The whole of the latter part of the plain traversed was literally carpeted with strawberry plants all in blossom, the soil being of a dark, peaty nature. Young ostriches were now

numerous, and in every hunt some were captured and formed a welcome addition to our dinner. The children had several alive as pets, which they used to



CEREMONY OF WELCOME (TEHUELCHES AND ARAUCANIANS).

let loose and then catch with miniature bolas, generally ending in killing them.

Our programme was to leave all the women, toldos and other encumbrances in

this spot, named "Weekel," or Chay-kash—a regular station which Hinchel's party had occupied a few weeks previously—and proceed into the interior in search of cattle. The following morning at daylight horses were caught and saddled, and, after receiving the good wishes of the women, who adjured us to bring back plenty of fat beef, we started off just as the sun was rising behind the hills to the eastward. The air was most invigorating, and we trotted along for some distance up a slightly irregular and sandy slope, halting after an hour or two by the side of a deliciously clear brook flowing east, where we smoked. We had previously passed guanaco and ostrich, but no notice was taken of them, the Indians having larger game in view. After passing this brook, the head-water of the river near which we had left the toldos, we skirted a large basin-like plain of beautiful green pasture, and after galloping for some time entered the forest, traveling along a path which only permitted us to proceed in Indian file. The trees were in many places dead—not blackened by fire, but standing up like ghostly bleached and bare skeletons. It is a remarkable fact that all the forests on the eastern side are skirted by a belt of dead trees. At length, however, just as we came in sight of a curiously-pointed rock which in the distance resembled the spire of a church, we entered the forest of live trees: the undergrowth was composed of currant, bay and other bushes, whilst here and there were beds of yellow violets, and the inevitable strawberry plants everywhere. After crossing a stream which, flowing from the north, afterward took a westerly course, thus proving that we had passed the watershed, we proceeded, under cover of a huge rock, to reconnoitre the hunting-ground. The scenery was beautiful: a valley, about a mile wide, stretched directly under us; on the southern verge a silver line marked the easterly river, and another on the northern the one debouching in the Pacific; whilst above, on both sides, rose high mountains covered with vegetation and almost impenetrable forests. On

the western side of the valley a solitary bull was leisurely taking his breakfast, and above our lookout rock a huge condor lazily flapped his wings. These were the only specimens of animal life in view. Pursuing our way in perfect silence, as from the first entrance into the forests speaking had been prohibited, we followed the leader along the narrow cattle-path, passing here and there the remains of a dead bull or cow that had met its fate by the Indians' lasso, and at length descended to the plain. It was about mid-day and the day was warm, so we halted, changed horses, looked to our girths, got lassos ready for use, and then started on. As we were proceeding we observed two or three animals amongst the woods on the opposite side, but, knowing that it would be useless to follow, pursued our course up the valley. Having crossed the western stream, we at once entered a thicket where the path was scarcely distinguishable from the cover, but our leader never faltered, and led the way through open glades alternating with thick woods, on every side of which were cattle-marks—many being holes stamped out by the bulls—or wallowing-places. The glades soon terminated in forests, which seemed to stretch unbroken on either side. We had expected before reaching this point to find cattle in considerable numbers, but the warmth of the day had probably driven them into the thickets to seek shelter. We now commenced to ascend over a dangerous path, encumbered here and there with loose boulders and entangled in dense thickets, whilst we could hear and catch occasional glimpses of the river foaming down a ravine on our left; and presently arrived at the top of a ridge where the forests became more uniformly dense, and we could with great difficulty pursue our way. It was a mystery to me how Orkeke, who acted as guide, knew where we were, as on one occasion the slightly-marked paths diverged in different directions, and on another we literally found ourselves amongst fallen trees in a forest so dense that the light of day scarcely penetrated its shades. Our leader, however, never

hesitated, but led us onward in all confidence. Whilst brushing along, if I may be allowed the term, trying to keep the leader in sight, I heard something tapping on a tree, and, looking up, saw close above me a most beautifully-feathered red-crested woodpecker. We at length commenced to descend, and, after passing many channels of rivulets issuing from springs, where a slip of the horse's foot on the wet and mossy stones would have occasioned something worse than broken bones, as they were situated on the edge of a deep ravine, finally emerged from the woods, and found ourselves on a hill of some three hundred feet in height, whence we looked down on a broad plain in the form of a triangle, bounded by the river flowing through the ravine on the north side, and on the southern by another coming from the south, which two streams united in one large river at the western apex, at a distance of about perhaps a league. Above and around, on all sides excepting to the west and the ravines through which the rivers flowed, rose the unbroken wall of the lofty mountains of the Cordillera, many of their peaks snow-clad. No sound was to be heard except the rushing of the river in the ravine, and no animal life to be seen except a condor or two floating high above us in the clear sky. The scene was sublime, and I viewed it in silence for some minutes, till the pipe, being handed to me, dispelled all nascent poetic tendencies. The Indians remained silent and looked disgusted, as a herd of cattle had been expected to be viewed on the plain below. We descended to the flats and crossed the river, on the banks of which "Paja" or pampagrass grew in abundance, as well as the bamboo-like canes from which Araucanian Indians make their lance shafts, and a plant called by the Chilians "Talka," the stalk of which, resembling rhubarb, is refreshing and juicy. On the northern edges and slope of the ravine behind us towered graceful pines sixty feet high, which, though an impassable barrier of rock prevented close inspection, appeared to be a species of *Araucaria*: the bark was imbricated,

and the stems rose bare of branches for two-thirds of their height, like those figured by M. Gay. Many had been carried down by landslips, and lay tossed and entangled on the sides of the ravine. The increase of temperature after passing the watershed was sensibly great, amounting to from seven to ten degrees, and the vegetation far more luxuriant, the plants presenting many new forms unknown at the eastern side. After leaving the plain and crossing the shallow stream, we left our mantles, and girthed up near a tree in a thicket festooned with a beautiful creeper, having a bell-shaped flower of violet radiated with brown. The variety of flowers made an Eden of this lovely spot: climbing clusters of sweet-peas, vetches, rich golden flowers resembling gorgeous marigolds, and many another blossom, filled the air with perfume and delighted the eye with their beauty. Proceeding still westward, we entered a valley with alternate clumps of trees and green pastures, and after riding about a mile I espied from a ridge on one side of the valley two bulls on the other side, just clear of the thick woods bordering the ascent of the mountains. The word was passed in whispers to the cacique, and, a halt being called under cover of some bushes, a plan of attack was arranged in the following manner: Two men were sent round to endeavor to drive the animals to a clearing where it would be possible to use the lasso, the remainder of the party proceeding down toward the open ground with lassos, ready to chase if the bulls should come that way. For a few minutes we remained stationary, picking the strawberries, which in this spot were ripe, although the plants previously met with were only in flower. At the end of five minutes spent in anxiously hoping that our plan would prove successful, a yell from the other side put us on the alert, and we had the gratification to see one of the animals coming straight toward our cover. Alas! just as we were preparing to dash out he turned on the edge of the plain, and after charging furiously at his pursuer, dashed into a thicket,

where he stood at bay. We immediately closed round him, and, dismounting, I advanced on foot to try and bring him down with the revolver: just as I had got within half a dozen paces of him, and behind a bush was quietly taking aim at his shoulder, the Indians, eager for beef, and safe on their horses at a considerable distance off, shouted, "Nearer! nearer!" I accordingly stepped from my cover, but had hardly moved a pace forward when my spur caught in a root: at the same moment "El Toro" charged. Entangled with the root, I could not jump on one side as he came on; so when within a yard I fired a shot in his face, hoping to turn him, and wheeled my body at the same instant to prevent his horns from catching me, as the sailors say, "broadside on." The shot did not stop him, so I was knocked down, and, galloping over me, he passed on with my handkerchief, which fell from my head, triumphantly borne on his horns, and stopped a few yards off under another bush. Having picked myself up and found my arms and legs all right, I gave him another shot, which, as my hand was rather unsteady, only took effect in the flank. My cartridges being exhausted, I returned to my horse and found that, besides being considerably shaken, two of my ribs had been broken by the encounter.

The Indians closed round me, and evinced great anxiety to know whether I was much hurt. One, more courageous than the rest, despite the warnings of the cacique, swore that he would try and lasso the brute, and accordingly approached the infuriated animal, who for a moment or two showed no signs of stirring: just, however, as the Indian was about to throw his lasso it caught in a branch, and before he could extricate it the bull was on him. We saw the horse give two or three vicious kicks as the bull gored him: at length he was lifted clean up, the fore legs alone remaining on the ground, and overthrown, the rider alighting on his head in a bush. We closed up and attracted the bull in another direction, then went to look for the corpse of our comrade, who, how-

ever, to our surprise, issued safe from the bush, where he had lain quiet and unhurt, though the horse was killed.

The first question asked about the Patagonians by curious English friends has invariably had reference to their traditional stature: Are they giants or not? Whether the ancestors of the Tehuelches—to whom alone, by the way, the name Patagonians properly applies—were taller than the present race is uncertain, though tales of gigantic skeletons found in Tehuelche graves are current in Punta Arenas and Santa Cruz. The average height of the Tehuelche male members of the party with which I traveled was rather over than under five feet ten inches. Of course no other means of measurement besides comparing my own height were available, but this result, noted at the time, coincides with that independently arrived at by Mr. Cunningham. Two others, who were measured carefully by Mr. Clarke, stood six feet four inches each. After joining the northern Tehuelches, although the Southerners proved generally the tallest, I found no reason to alter this average, as any smaller men that were met with in their company were not pure Tehuelches, but half-bred Pampas. The extraordinary muscular development of the arms and chest is in all particularly striking, and as a rule they are well-proportioned throughout. This fact calls for especial mention, as others have stated that the development and strength of the legs is inferior to that of the arms. Even Mr. Cunningham alleges this to be the case, but I cannot at all agree with him. Besides the frequent opportunities afforded me of scrutinizing the young men engaged in the game of ball, in which great strength and activity are displayed, or when enjoying the almost daily bath and swimming or diving, I judged of the muscular size of their legs by trying on their boots, which in nearly all cases were far too large for me, although the feet, on the other hand, were frequently smaller than mine. The height of their insteps is also worthy of remark, one example of which may suf-

fice. Having negotiated an exchange | ufactured by Messrs. Thomas, for some
 of an excellent pair of high boots, man- | necessary article with a Tehuelche, the



A WILD BULL IN THE CORDILLERA.

bargain fell through because he was un- | high-arched instep proving an insuper-
 able to get his foot into the boot, the | able obstacle to farther progress.

Their faces, of course, vary in expression, but are ordinarily bright and good-humored, though when in the settlements they assume a sober, and even sullen, demeanor. Wáki and Cayuke, two friends of mine, are particularly present to my recollection as having always had a smile on their faces. Their ever-ready laughter displays universally good teeth, which they keep white and clean by chewing "maki," a gum which exudes from the incense bush, and is carefully gathered by the women and children. It has a rather pleasant taste and is a most excellent dentifrice, worthy to rival Odonto or Floriline, and it is used simply as such, and not, as M. Guinnard says, because their greediness is so great that they must chew something. Their eyes are bright and intelligent, and their noses—though, of course, presenting different types—are as a rule aquiline and well-formed, and devoid of the breadth of nostril proper to the ordinary ideal of savage tribes. The peculiar prominence over the eyebrows has been noticed by all observers, and retreating foreheads, though observable, are exceptional. The thick masses of hair and the obvious risk, which would deter the most zealous craniologist from endeavoring to measure their heads, must be deemed sufficient excuse for my not being able to state whether they are dolichocephalic or brachycephalic—a point, however, which I confess did not particularly attract my observation; but for the partial comfort of anthropologists, be it noted that both Chilians and myself interchanged hats with some Tehuelches, especially Orkeke and Hinchel, without finding misfits. The complexion of the men is reddish-brown—that is to say, when cleansed from paint, and, like an old picture, restored to its pristine tint, which is not quite so deep as to warrant Fitzroy's comparison of it to the color of a Devon cow.

The scanty natural growth of beard, moustaches, and even eyebrows, is carefully eradicated by means of a pair of silver tweezers, and I was often urged to part with my beard and undergo this

painful operation, but I naturally objected to complying with the request. The men's heads are covered with thick, flowing masses of long hair, of which they take great care, making their wives or other female relatives brush it out carefully at least once a day. Very few appeared to have gray hair, though there were a few exceptions, one very old man's hair being of a snowy whiteness, which contrasted strangely with his tawny face. The women have, as far as I could judge, an average height of about five feet six: they are very strong in the arms, but seldom walk, beyond fetching the supplies of wood and water, all their journeys being performed on horseback. Their hair, which is of no great length, scarcely indeed equaling that of the men, and very coarse, is worn in two plaited tails, which on gala-days are artificially lengthened, probably with horsehair interwoven with blue beads, the ends being garnished with silver pendants. This practice, however, is confined, I think, to the unmarried ladies.

The young women are frequently good-looking, displaying healthy, ruddy cheeks when not disguised with paint. They are modest in behavior, though very coquettish, and as skilled in flirtation as if they had been taught in more civilized society, appealing as prettily for help as a young lady in imaginary difficulties over a country stile. Thus, when at Orkeke's request I led the way through a river—halfway across the channel suddenly deepened, with muddy bottom, and an abrupt bank to land on—I heard a plaintive appeal, "Muster, help me! my horse is too small." Exposure and work do not age them as soon as might be expected, but when old they become most hideous beldams, and the most weird-like witches imagined by Doré would be surpassed by a trio of Tehuelche grandams. The dress of the men consists of a chiripa or undergarment round the loins, made of a poncho, a piece of cloth, or even of a guanaco mantle; but, whatever the material, this article of dress is indispensable and scrupulously worn, their sense

of decency being very strong. All other | and warm skin-mantle, which, worn
 garments are supplied by the capacious | with the fur inside and the painted side



CROSSING THE RIO LIMAY.

out, will keep the wearer dry for a considerable time in the wettest weather. | This is often dispensed with in the chase, but if worn when riding is secured at the

waist by a belt of hide or leather if it can be obtained. When in camp the belt is not used, and the garment is worn loose, something after the fashion of the melodramatic assassin's cloak. When sitting by the fireside, or even when walking about, the furred part of the mantle is generally kept up over the mouth, as the Tehuelches aver that the cold wind causes sore gums—a habit which assists in rendering their guttural, and at all times rather unintelligible, language more difficult of comprehension to the novice.

The women's dress consists of a mantle similar to that worn by the men, but secured at the throat by a large silver pin with a broad disk, or a nail, or thorn, according to the wealth or poverty of the wearer; and under this is a loose calico or stuff sacque, extending from the shoulders to the ankle. When traveling the mantle is secured at the waist by a broad belt ornamented with blue beads and silver or brass studs. The boots worn by the women are similar to those described, with the exception that in their preparation the hair is left on the hide, while it is carefully removed from those of the men. The children are dressed in small mantles, but are more frequently allowed to run about naked up to the age of six or eight: their little boots are made from the skin taken from the fore legs of the guanaco, softened in the hand. The small children generally remonstrated strongly and effectually against wearing this article of clothing, and, whatever the severity of the weather, preferred running about barefoot. The cradles for the babies are formed of strips of wickerwork interlaced with hide thongs, fitted with a cover to keep sun and rain off, and made of a convenient shape to rest on the saddle-gear of the mother when on the march. They are ornamented, if the parents are wealthy, with little bells, brass or even silver plates. The women are fond of ornaments, wearing huge earrings of square shape, suspended to small rings passing through the lobe of the ear; also silver or blue-bead necklaces. The men also wear these necklaces, and

adorn their belts, pipes, knives, sheaths and horse-gear with silver. Those who can afford it also indulge in silver spurs and stirrups: most of their ornaments, except the beads, are homemade, being beaten out of dollars obtained by commerce in the settlements. Both sexes smear their faces, and occasionally their bodies, with paint, the Indians alleging as the reason for using this cosmetic that it is a protection against the effect of the winds; and I found from personal experience that it proved a complete preservative from excoriation or chapped skin. The paint for the face is composed of either red ochre or black earth mixed with grease obtained from the marrow-bones of the game killed in the chase, all of which are carefully husbanded by the women, and when opportunity offers pounded and boiled in the large pots, the grease and gelatine being carefully skimmed off and secured. On state occasions, such as a birth-feast, and for a dance, the men further adorn themselves with white paint or powdered gypsum, which they moisten and rub on their hands, and make five white finger-marks over their chests, arms and legs. The usual morning toilette is simple: after the plunge in the river, which is almost always the first thing—except of course when circumstances prevent it—indulged in by both sexes, who bathe scrupulously apart, and generally before daylight, the men's hair is dressed by their wives, daughters or sweethearts, who take the greatest care to burn any hairs that may be brushed out, as they fully believe that spells may be wrought by evil-intentioned persons who can obtain a piece of their hair. From the same idea, after cutting their nails the parings are carefully committed to the flames. After the hair-brushing, which is performed by means of a rude hand-brush, the women adorn the men's faces with paint: if in mourning they put on black paint, and if going to fight, sometimes put a little white paint under the eyes, which assists in contrast to the other in giving a savage expression. The women paint each other's faces, or if possessed, as sometimes occurs, of a fragment of looking-

glass, paint their own. Both sexes tattoo on the forearm, by the simple process of puncturing the skin with a bodkin and inserting a mixture of blue earth with a piece of dry glass: the usual patterns consist of a series of parallel lines, and sometimes a single triangle or a double triangle, the upper one resting on the apex of the lower. I myself had one line tattooed by a fair enslaver, and confess that the process was rather painful.

The religion of the Tehuelches is distinguished from that of the Pampas and Araucanians by the absence of any trace of sun-worship, although the new moon is saluted, the respectful gesture being accompanied by some low muttered words which I never could manage to hear. They believe in a great and good Spirit, though they think he lives "careless of mankind." They have no idols or objects of worship, nor—if a year's experience can enable one to judge—do they observe any periodical religious festival on which either the good or evil spirit is adored. The mention of this by other travelers can only be explained by confused accounts which have attributed Araucanian customs to the totally distinct Patagonians. The belief which prompts all their religious acts is that in the existence of many active and malicious evil spirits or demons, of whom the principal one is always on the watch to cause mischief. To propitiate or drive away this spirit is the function of the wizard, or doctor, or medicine-man, who combines the medical and magical arts, though not possessed of an exclusive faculty for either. All sacrifices of mares and horses, not at stated times, but as occasion requires, such as a birth, death,

etc., are intended to propitiate the Guallichu. When a child hurts itself, the slaughter of mares seems to partake at once of the nature of a thank-offering that the hurt was no worse, and a propitiation to avert further harm.

Whilst in their native wilds I observed little immorality amongst the Indians: in the settlements, however, when debased by intoxication, they are no doubt depraved and loose in their ideas. But it must be recorded that on the entry of the Indians into the settlements of the Rio Negro at a subsequent period, most of the young women and girls were left with the toldos in Valchita, outside the Travesia, to be out of the way of temptations. There are many Tehuelche youths now growing up who have the greatest abhorrence of liquor; and I hope that in time this abstinence will spread farther among them, for they possess no intoxicants of their own, and the rum is an import from the Christians, the ill effects of which they are well able to discern.

One word of advice to the future traveler may conclude this imperfect sketch. Never show distrust of the Indians: be as free with your goods and chattels as they are to each other. Don't ever want anything done for you—always catch and saddle your own horse. Don't give yourself airs of superiority, as they do not understand it, unless you can prove yourself better in some distinct way. Always be first, as you are not likely to be encumbered by a wife or gear, in crossing rivers or any other difficulties: they will learn by degrees to respect you. In a word, as you treat them so they will treat you.